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NOTES AND QUERIES.

POLYNESIAN FIRE-WALKERS. — (Vol. xiv. p. 61.) The most competent of all descriptions of the performances of Papa Ita, the famous Tahitian "fire-walker," is that of Professor S. P. Langley of the Smithsonian Institution, whose report appears in "Nature" (London) for August 22, 1901, and is reprinted in the "Journal of the Society for Psychical Research" (vol. x. pp. 116-121) for October, 1901. The notes taken by Professor Langley as an eye-witness of the "fire-walk" on July 17, 1901, and his subsequent examination of the stones and of one stone in particular as to porosity, non-conductibility, etc., leave no doubt concerning the correctness of his conclusion: "It was a sight well worth seeing. It was a most clever and interesting piece of savage magic, but from the evidence I have just given I am obliged to say (almost regretfully) that it was not a miracle." A touch of the shamanistic *esprit de corps* is seen in the reply of Papa Ita: "A gentleman present asked Papa Ita why he did not give an exhibit that would be convincing by placing his foot, even for a few seconds, between two of the red-hot stones which could be seen glowing at the bottom of the pile, to which Papa Ita replied with dignity, 'My fathers did not tell me to do it that way.'"

FILIPINO MEDICAL FOLK-LORE. — The article of Dr. P. F. Harvey, on "Native Medical Practice in the Philippines," published in the "New York Medical Journal" (vol. lxxiv. pp. 203-212), contains some interesting items of folk-lore. Of the Moros the author observes: "Among the Moros generally there is no surgery, and absolutely no rational practice of medicine. The latter is simply a species of shamanism, which is observed among most primitive races, by whom it is believed that spiritual or supernatural powers both good and evil, occupying the earth and surrounding space, cause all things to happen. They are firm believers in incantations, charms, and witchcraft. Their preventive medicine consists in wearing an amulet which is purchased from a *pandita* or priest. The latter reads a prayer from the Koran and writes it down upon paper, parchment, silver, copper, or lead; this he wraps in many layers of paper, and finally sews into a muslin cover colored with saffron, and made with long tapering extremities, with a noose at one end; this is fastened about the waist or other part of the body by the owner, and, while so worn, is supposed to protect against sickness and evil. The panditas ask different prices for these charms, alleging that the higher priced ones are the most potent. The Moro name for this article is *aguimat*, and it is known as *anting-anting* among the Filipinos, who also believe in its efficacy, but whose belief in the Christian religion causes them to reject the idea that there is any virtue in the Koran; so that among them a peculiar stone or pebble is used, one of peculiar shape, color, or markings, which is likewise sewed into a piece of muslin long enough to be tied around the body and so worn as an amulet."

Customs similar to those of the Moros obtain among the Tirurayes, who